/117 cont./
829 clothing in payment for the service. Let the reader imagine
797 how the poor father, who had nothing, felt when he heard
177 such a petition (1)!

1. Corrado, Historia de las Misiones del Colegio Apostólico de Tarija.

Vices and Their Consequences

883 It seems to be and is an unfortunate truth that in this
• 842 tribe, once so numerous, there is no lack of coquettish girls, who, if they restrained themselves from flirting any more, would not be so bad. The unfortunate thing is that these poor girls, in order to enjoy mundane pleasures and drink to the depths the dregs of corruption, or also in order not to have the nuisance of nursing children and training
[756] them, have recourse to a very simple thing. They consult
[278] the old women who bear the name of sorcerers, and these
[885] show them the remedy, which consists of a drink that they extract from certain plants or herbs which almost all the Chiriguano women and Indian sorcerers know wonderfully well.

883 /118/ These unfortunate girls, usually orphans, once the
786 period of puberty is over, drink this venomous beverage,
[881] suffer a great deal, if indeed they do not die, and are
[842] sterilized, and they then give themselves up to orgies at the time of general drinking, which is the most terrible thing that you can imagine, because at them morality is offended by words and very licentious stories, by raucous laughter and giggling by men and women, by their glances, and finally by their acts, although these take place at a
797 suitable distance from the said gathering.

/223/

881 raised to the ceiling. They leave her there for a period of
[785] four days in strict fasting and, of course, without her opening her mouth to speak to anybody, not even to ask for necessary things, because if she should talk or ask for anything, misfortune would appear at once.

At the end of this first test, which the maiden has scarcely felt, they lower her on the fifth day, wash her head with potash of Ñetira, and shave off the adolescent girl's hair. Meanwhile in a corner of the house far from the door, they have prepared a wall like a corner piece, made out of slender sticks a meter and 50 centimeters high more or less.
[785] Wrapped in her tipoi or clean clothing, the unfortunate girl goes there, into her pen, and begins her strict fast, which they call Yicuacu, or hiding (1).

1. This rigorous way of life does not seem at all strange to the maidens, because before it comes their mothers have prepared them for it, and they believe in everything with blind faith.

The girl remains in her enclosure for a week without doing anything, with face to the wall in order not to see or talk to
[262] anybody. Her usual fare is boiled maize, Atiruru. Sometimes she also eats meat if there is any, but in very small quantities. She neither tastes nor desires other foods. Were she to eat parched maize, she would not be good at feeding her children when she has them, because her breasts would be
[271] dry all her life. Her usual beverage should be natural clear
[273] water. Were she to drink chicha, she would be barren, be-
[842] cause it contains alcohol and acridness, which would stop the effects of conception during her marriage.

881 When the week is over, the fasting continues, but less
868 harshly; her parents have obtained cotton or wool, have
867 prepared the spindle and wheel, with the little potsherd in
283 which they put a few ashes or sand so that the spindle will turn more easily. The mother hands over all this to her daughter, who begins to work and learns that she has been born for work.